SOME FRUITS *of* THEOSOPHY

¶ *The origins & purpose of the so-called Old Catholic Church disclosed by* STANLEY MORISON

With a Preface by
HERBERT THURSTON, S.J

MCMXIX

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PREFACE

IT SEEMS desirable, if only for the benefit of those who are curious about the morbid religious movements of our time, to publish some concise account of an astounding development organised of late by certain leading spirits of the Theosophical Society presided over by Mrs. Annie Besant. To many among the Theosophists themselves the scheme is intensely distasteful, and we can only respect them for their outspoken candour in denouncing these "Romish mummeries." To Catholics the new Theosophical experiment will appear in no other light than as an outrage—a sacrilegious profanation, or, at best, a blasphemous parody, of all that the Church holds most sacred. The genesis of the movement is plain enough. Theosophy, in the eyes of its most active promoters, after some forty years of tempestuous existence, needed revivifying. The times called for a new excitement. Something was wanted to stimulate a jaded sense of curiosity and mystery, and this was found in the suggestion of a further revelation to come. Freemasonry, with its masquerade and pseudo-archaic ritual, had been pressed into the service, but the response had been slight. The effort fell flat. On the other hand, Madame Blavatsky had long ago drained dry all the springs that seemed available in the occultism of

Persia and India and ancient Egypt. Something more genuine and vital was needed. The one living organisation which still was able to invoke the unseen as a power controlling the lives of men was the Catholic Church. And so Mr. C. W. Leadbeater, Mrs. Besant's lieutenant, set to work to capture for the service of his pagan cult all the influences to be derived from the Sacrifice and the Sacraments of Catholic Christianity. He called it all undisguisedly "magic." He uses the word, literally scores of times, in his description of the unseen workings of Baptism and the Eucharist upon the astral body and its faculties. But in his calculations it was a matter of grave moment that the sources of his magic should be above suspicion. No cheap imitations would serve. The "liver of blaspheming Jew," the dragon's blood, and all the other ingredients in the cauldron must be the genuine article. Consequently his own Orders, derived long ago from the Church of England, before he unfrocked himself, were inadequate for his purpose. Besides, there must be the means of providing for a succession of ministers, so that the new Messiah, or Lord Maitreya, when he came, might find a Church already organised to his hand. How all this was brought about the reader will learn from the pages which follow. I content myself with recording here the latest notice I have seen of these by-products of Theosophical inspiration. It occurs in the Krotona California periodical, *The*

Messenger, for November 1918, and is communicated from Australia through a source friendly to the new developments.

"For the moment [we are told] the focus of attraction here" (in Sydney) "is the Old Catholic movement. Every detail of the ceremonial is being worked out as perfectly and painstakingly as possible. Bishop Leadbeater has made, and is still making, investigations into the occult side of the Mass, and an elaborate and complete book on the Science of the Sacraments is under way. . . . The book on the Mass will be well illustrated with diagrams of the various stages of the Eucharistic edifice, as it takes form during the course of the Mass. The purpose and function of each part is explained, and so the book will contain not only the theory and meaning of the Sacraments, but the completed form or architectural side of the thing as well. . . . The chief event of the week for some of us is the Sunday morning High Mass at which Bishop Leadbeater is always present, and usually either celebrates or delivers the sermon. As you can imagine, this service is a most powerful and uplifting one." [1]

While we need not be apprehensive that such activities will have results of importance prejudicial to true religion, it is impossible to contemplate without indignation this masquerading

[1] Mr. Leadbeater's view regarding Christianity and the person of its Founder will be found given in more detail on pp. 39–41 below.

of holy things by charlatans of evil life, who are regarded, even by the majority of their co-religionists, with suspicion and dislike.

Mr. Stanley Morison has taken great pains over the collecting and verifying of the facts set down in this brochure, and I can only express a hope that his labours may be useful to many, Theosophists as well as Christians, who live without suspicion of the sinister elements latent in not a few of the religious movements fostered by this age of unrest.

HERBERT THURSTON, S.J.

ADVERTISEMENT *to* THE READER

SYMPATHY for the many sincere and earnest souls in search of a place of spiritual comfort in these trouble-laden times has been my prime inducement to take in hand the work of exposing a new and sinister scheme in which the sacraments, vestments, and devotions of the Catholic Church are being prostituted in the interest of Theosophy. I should like to guard myself against the charge of harbouring an indiscriminate hatred of the Theosophical Society. I am aware that the Society includes many excellent people whose progressive views and enlightened ideas I should be the first to champion against a bigoted critic, and it is also largely in their interest that I have endeavoured to show that the so-called Old Catholic Church invented by Messrs. Leadbeater and Wedgwood rests upon a basis of chicanery, misrepresentation, and equivocation. Let those to whom the motto, "There is no religion higher than Truth," is something more than a well-sounding phrase, ask themselves whether the Bishops of the Old Catholic Church are strangers to the spirit of this text.

To Father Thurston I desire to return gratitude for his kindness in allowing me to reprint (with some additions) a summary of his researches into Bishop Mathew's career which first appeared in *The Month*, and for much other assistance.

S. M.

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SHORT HISTORY OF THE THEOSOPHICAL SOCIETY

IT is not the purpose of this booklet to discuss even the more characteristic of those beliefs with which the profession of Theosophy is popularly identified.[1] Some of them—such, for example, as the affirmation of the Universal Brotherhood of Humanity—only emphasise principles which are recognised at least in theory by Christians of every denomination. Others, like the doctrine of Karma, or that of Reincarnation, are open to the reproach of being arbitrary and unprovable, however much they may fall in with some people's conception of the fitness of things. The debating of these matters must always be nebulous and unsatisfactory, even for minds trained to philosophical discussion. What remains indisputable

[1] Those who seek such a refutation of Theosophy can be recommended to *Theosophy*, by L. de Grandmaison, S.J. (1916); *Theosophy*, by C. C. Martindale, S.J. (1917); *Theosophy and Christianity*, by Ernest R. Hull, S.J. (1903). (All Catholic Truth Society.)

is the fact—(1) that Theosophy, despite its profession of exalted mystical aims, had its origin in an entourage of professional spiritualists, many of whom were under grievous suspicion of conniving at fraudulent practices[1]; (2) that its high-priestess had led for years a shamelessly immoral life; (3) that its first triumphs were won by wholesale trickery; and (4) that it has been marked at every stage of its development by schisms, and scandals affecting not merely the obscure followers but the foremost representatives of the movement. This is a very serious indictment, but it rests upon unimpeachable evidence. Only a very brief outline of that evidence can be given here, but it is at least possible to provide references to standard works where the matter is dealt with more in detail.[2] Our contention, in any case, is that no health-giving stream of true enlightenment can have issued from sources so polluted.

Helena Petrovna Blavatsky, whose claim to be the real inspirer and foundress of the Theo-

[1] Note in particular the repudiation by the spiritualist, Robert Dale Owen, of the Holmes séances and the ridicule heaped by D. D. Home and others upon the Chittenden manifestations of 1874.

[2] The three following works may be named as providing a conclusive exposure of the chief external facts in the history of the Theosophic movement: J. N. Farquhar, *Modern Religious Movements in India*, New York, 1915, pp. 208–291; V. S. Solovyoff, *A Modern Priestess of Isis*, translated by W. Leaf, London, 1895; A. Lillie, *Mme Blavatsky and her "Theosophy,"* London, 1896.

sophic organisation has never been disputed, was born in Russia in 1831. Her father's name, Peter Hahn, points to German descent, but the daughter's temperament, at all times fitful and unbridled, was characteristic of the country of her birth. Helena Hahn was married at the age of seventeen to General Blavatsky, a man who, according to her own account, was old enough to be her grandfather.[1] She left him a few months later, and then began a Bohemian existence of which it is impossible to trace the details. She professed to have visited Paris, London, China, Egypt, the Soudan, Southern and Central America, India, etc., and in particular to have spent seven years in Tibet. It is certain from her own admissions that she set all moral conventions at defiance.[2] She had a son by a man named Metrovitch, and in 1872 she was practising as a spiritualistic medium in Cairo. Not long afterwards she went to the U.S.A., where she met Colonel H. S. Olcott. For a while she courted notoriety as a spiritualist, but just at that date (1875), owing to the exposure of certain fraudulent mediums, there was a slump in spiritualism, and needy occultists found them-

[1] She declared he was nearer 70 than 60; but as he was still living in 1892, forty-four years afterwards (Solovyoff, *M. P. I.* pp. 116, 177, 303), this statement, like many other utterances of hers, is quite incredible. Olcott himself called her "a fibbing Russian woman."

[2] See her letters, quoted by Solovyoff, the genuineness of which is unchallenged. In particular, *M. P. I.*, pp. 141, 181, 193, 195, 230, 233, 244, 268, etc.

selves under the necessity of providing some new sensation. The result was the founding, in November 1875, of the Theosophical Society, the ostensible objects of which were:

(i) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.

(ii) To promote the study of Aryan and other Eastern literatures, religions, and sciences.

(iii) To investigate unexplained laws of Nature and the psychical powers of man. The Society, though it had the support of wealthy patrons, does not seem at first to have achieved any great success. It was unmercifully ridiculed by the medium D. D. Home, and we learn with amusement from no less an authority than Colonel Olcott himself that in this Society, instituted to promote the Brotherhood of Man, for a year together (1877–1878) the secretary (W. Q. Judge) was not on speaking terms with the foundress.[1] As for the teaching embraced by this new philosophy before 1878, we find little of what has subsequently been presented as the essence of all wisdom. H. P. B. (it is convenient to follow the established precedent of designating the leading Theosophists by their initials) had been for some years, we are told, drinking in the most sublime lore of the Mahâtmas of Tibet. Yet in her great work, *Isis Unveiled* (1877), Reincarnation is hardly mentioned, though enough is said to

[1] Olcott, *A Historical Retrospect*. Madras, 1896, p. 19.

make it clear that she at that time rejected the doctrine subsequently insisted on by all the leading Theosophists. "Reincarnation," she wrote, "is not a rule in Nature; it is an exception, like the teratological phenomenon of a two-headed infant."[1] So again, in *Isis Unveiled* we hear absolutely nothing about the Mahâtmas, her supposed teachers. The fact is, as Mr. Farquhar points out,[2] that though Theosophical doctrine at a later date became a blend of Buddhism, Hinduism, and various forms of Occultism, it was first launched merely as a form of spiritualism, augmented, "with a view to stimulating the jaded appetite of the people of New York," by the magic and mysticism of Egypt and the mumbo-jumbo of the Jewish kabbala. The *Isis Unveiled*, though testifying to the author's industry and remarkable powers of memory, has in fact been shown to be little more than one vast system of plagiarism, where citations from numberless authors are brought together without any indication that they are all quoted at second-hand.[3]

In 1878, however, the Theosophical Society entered upon a new and more prosperous phase of existence. After a short-lived marriage with

[1] *Isis Unveiled* (edition of New York, 1887), vol. i., p. 351; cf. i., pp. 345–346, and Solovyoff, *M. P. I.*, p. 249.

[2] *Modern Religious Movements in India*, p. 220.

[3] See for this the careful analysis of W. E. Coleman, printed as an Appendix to *A Modern Priestess of Isis*, pp. 353–366.

an Armenian who had previously been mixed up with the spiritualistic manifestations at Chittenden,[1] H. P. B. determined to transfer her energies to India, and travelled thither as the representative of the Society in company with Colonel Olcott. Then began an era of the most surprising occurrences. The materialisations and other phenomena familiar in spiritualistic séances were renewed, but were now ascribed to the agency of the Mahâtmas (adepts and masters) dwelling in the remote solitudes of Tibet. Experts in Oriental lore assure us that the whole conception is baseless, without adequate foundation either in fact or in philology. Dr. J. S. Speijer, to take a recent example, who is recognised as one of the most distinguished Sanskrit scholars in Europe, ridicules the idea of the existence of such Mahâtmas, and declares that the word itself is merely an adjective and never occurs as a title.[2] None the less, the marvels wrought under the ægis of "Koot Hoomi" and other Mahâtmas made a great sensation and attracted many recruits. Dr. Hodgson, of the *Society for Psychical Research*, was deputed to inquire into these phenomena. His report, published in vol. iii. of the *Proceedings*, 1885, is an indictment of the

[1] The marriage took place at Philadelphia, April 3rd, 1875. Mme Blavatsky was forty-three, but gave her age as thirty-six. Her first husband was still alive, and she had not been divorced from him.

[2] Speijer, *Die indische Theosophie aus den Quellen dargestellt*, (1914), pp. 313–326.

most uncompromising kind, charging Mme Blavatsky and her confederates in India with trickery and systematic falsehood.[1] In spite of this, its present head, Mrs. Annie Besant, joined the T.S. in 1889, and indeed it might seem that the Hodgson inquiry did not impede the growth of the movement. Still, it undoubtedly prepared the way for the very serious scandal which after the death of Mme Blavatsky rent the Theosophical Society in twain. It is impossible here to go into detail. Sufficient to say that in 1894, W. Q. Judge, then vice-president of the Theosophical Society and head of the organisation in America, was found guilty by a commission, sitting in London under the presidency of Colonel Olcott, of fabricating bogus messages from Mahâtmas in order to further his own interests. A considerable proportion of the American members of the Theosophical Society supported Mr. Judge in spite of this verdict, and organised what was in effect a new Society under his leadership, with its head-quarters at Point Loma, California.[2] This schism was followed some ten years later by the Leadbeater scandal, particulars of which will be found on a later page. It will suffice here to say that in spite of this

[1] The very feeble attempts made to answer Dr. Hodgson's closely reasoned allegations have been replied to by Dr. Hodgson himself in vol. ix. of the *Proceedings*, and most recently in an Appendix to J. N. Farquhar's *Modern Religious Movements*.

[2] The whole matter was laid bare by Mr. F. Garrett in an admirable series of articles in *The Westminster Gazette*, 1894, entitled "Isis Very Much Unveiled," afterwards reprinted in book form.

gentleman's admittedly grave moral defects he is in charge of astral work and occult research.[1] That is to say, it is his personality which directs the Order of the Star in the East, the pseudo Old Catholic Church, and other T.S. activities of which it is the purpose of this paper to give some account. All this time Mrs. Annie Besant is "the inner head of many different movements for social regeneration on the physical plane."[2] The following pages are concerned therefore chiefly with the recent movements engineered by Mr. Leadbeater to further his present pet ambition—to dump on the world a new god in the shape of Krishnamurti, *alias* "Alcyone."

THE OLD CATHOLIC CHURCH

JULY 1870 witnessed the definition of the dogma of Papal Infallibility. Inevitably there were malcontents, and some thousand and more of these, led by the Munich school, declared war on the "novelty," and formally organised themselves as a denomination of "Old Catholics," adhering to what they were pleased to call the "ancient Catholic Faith." The support rendered by the Prussian and other Continental Governments kept the sect going for a number of years, during which time their Bishop,

[1] Cf. J. I. Wedgwood: *Some Reminiscences of Mr. Leadbeater* (Lecture to the Union Lodge, London T. S., February 26th 1918), p. 37.

[2] *Ibid.*

Reinkens, was consecrated by the Jansenist Bishop of Deventer. The influence of Anglican and other Protestant friends quickly resulted in the disintegration of the schism, and abolition of the discipline of celibacy, fasting made optional, auricular confession abandoned, a vernacular liturgy permitted, and indulgences rejected, were steps in the approximation of the schism to the veriest of Protestant sects. The Old Catholics, however, made a few converts, fraternized with an older schism in Holland, and still maintain a few congregations of steadily decreasing numbers. Not until 1908 was there any sign of a parallel movement in England. In that year a singular individual named Arnold Harris Mathew,[1] was consecrated by Gerard Gul, Old Catholic Archbishop of Utrecht, with the Bishops of Deventer, Haarlem, and Bonn as Assistants. Bishop Mathew returned to England and set up an Oratory in Red Lion Square, London, as the centre of his propaganda in behalf of the English branch of the Old Catholic Church.

BISHOP MATHEW'S OLD CATHOLIC CHURCH INVADED AND CONQUERED BY THEOSOPHISTS

FOR some years the English branch of the Old Catholic Church dragged out an uneasy existence, during which it did little enough to justify its founder-president's ambition to convert

[1] See Appendix.

the English-speaking peoples to the Catholic Faith. That Bishop Mathew was energetic *more suo* goes without saying. We find the record of his acts sufficiently varied and generally strange. In addition to letters to the secular press on the habits of birds,[1] he published several volumes of ecclesiastical history[2]; and a Catechism[3]; issued an anæmic monthly,[4] and a manifesto charging his continental co-religionists with schism and heresy[5]; and a condemnation of Anglican Orders.[6] Priests were ordained and Bishops consecrated, and it is in this connection that we find Mathew's sect the

[1] *The Observer,* March 21st, 1915, for instance, contains His Grace's observations on the flight of thrushes.

[2] *Life and Times of Gregory VII.*, etc. It is not for me to appraise the scholarship of these volumes. I may refer the interested to a very severe review in the *Athenæum,* June 25, 1910.

[3] *A Catechism of Christian Doctrine, authorised for use in the Catholic Church of England, adapted from an edition of* 1874 *by Most Rev. Arnold H. Mathew, Archbishop of the London District,* 1914.

[4] *The Torch,* a monthly review advocating the reconstruction of the Church of the West and Reunion with the Holy Orthodox Church of the East. Price 3*d*. Its *format* was identical with that of the *Tablet,* and its career lasted three months, when it became *The Union Review,* the organ of *The Old Roman* Catholic Church in Great Britain and Ireland, in which reprinted *Torch* articles and inset portraits of Bishops Mathew and Bacon are features. *The Union Review* lasted for two months.

[5] See *An Episcopal Odyssey,* an open letter to His Grace the Archbishop of Canterbury by Arnold Harris Mathew, Archbishop of the Old Roman Catholic Rite in Great Britain and Ireland, November 1915, and *Some Reasons for the Cessation of Communion between the English Old Roman Catholics and the Old Roman Catholic Church of the Netherlands,* January 1911.

[6] In *Are Anglican Orders Valid?* 1910.

resort of men who had fallen under the censure of the ecclesiastical authority of the ministry to which they had been first ordained. I do not mean to imply that every Old Catholic minister had been a delinquent before his ordination, but there can be no doubt that Mr. Mathew could be relied upon to hear with a credulous ear the tale of most of the ex-vicars, ex-students for the Anglican ministry, ex-priests, and the rest of the ecclesiastical free-lances who inhabit the clerical underworld. It was this sort of person in the main who supplied the vocations to the ministry of the Old Catholic Church of Great Britain and Ireland. In the year 1913, amongst this heterogeneous company came Mr. James Ingall Wedgwood,[1] and three associates, Messrs. Robert King, Rupert

[1] J. I. W. was General Secretary of the English section of the Theosophical Society, 1911–13. He is the "Lomia" of Besant and Leadbeater's *Man, Whence, How, and Whither?* (T.P.S. 1913), and figures in India B.C. 12,800 (*Man*, p. 498) and B.C. 12,000 in Peru (p. 490). Years ago (in this life) he was an advanced Anglican, a member of the Confraternity of the Blessed Sacrament, served at the altar, and aspired to Anglican Orders. He was associated with Frederick George Lee, as was Mr. C. W. Leadbeater, of whom more anon. "Mr. C. W. L. knew him (Lee) quite well. He looked him up in the Heaven World while washing his hands before lunch. The interesting thing was that C. W. L. could do a piece of work like that while washing his hands" (so Wedgwood in *Some Reminiscences of Mr. Leadbeater*, in Union Lodge T.S. Transactions, February 26th, 1918). It was a lecture of Mrs. Besant's which wrought the undoing of Mr. Wedgwood's Anglicanism (see *Twilight to Dawn*, by J. I. W., in *Theosophy in New Zealand*, December 1916).

Gauntlett, and Reginald Farrer. All these gentlemen, so far as I can discover, had been students for the Anglican ministry and had later joined the ranks of the Theosophists.

Before ordination Wedgwood supplied Mrs. Besant's *Theosophy*[1] as some indication of his beliefs,[2] yet, with his companions, signed the following declaration imposed by Archbishop Mathew:

"In the name of the Holy and Undivided Trinity, Amen.

"I, . . ., having formally united with the Ancient (Catholic) Church of England, Ireland, and Scotland, hereby declare that I know of no canonical impediment to my ordination, and that it is my firm purpose and intention, if ordained, to devote my life to the ministry of that Church; and I do hereby solemnly undertake and promise canonical obedience to all my ecclesiastical superiors, and that I will faithfully hold and teach without alteration the Faith of the One Holy Catholic Apostolic and Orthodox Church, in accordance with the Decrees of the seven Holy Ecumenical Councils as laid down, in precise terms, in the Niceno-Constantinopolitan Creed of the Universal Church.

"I profess my belief in the Holy Sacrifice of the Mass, in the Dogma of Transubstantiation,

[1] T. C. & E. C. Jack, 1914.

[2] Cf. his letter in *Occult Review*, June 1918, p. 350.

in the Seven Sacraments, and in the Decrees of the Synod of Jerusalem of 1672." [1]

This would seem to be detailed and explicit enough to protect the Mathew denomination from any Theosophical invasion, but availing himself of Mr. Leadbeater's cleverness, Mr. Wedgwood seems to have had no difficulty in interpreting this document in an esoteric sense completely unknown to his bishop's simple mind. It is in this way that Orders are cozened for himself and his associates. The new priests continued to work for the Old Catholic sect, which persisted in spite of the defection of individual bishops, some to Rome and others to Canterbury. Occasional recruits offered themselves from the class we have mentioned, and in 1914 Mr. Frederick Samuel Willoughby appears on the scene. The discreditable circumstances which called for this gentleman's expulsion from the Established Church need not detain us here. He early impressed his new co-religionists, and Archbishop Mathew became aware of his suitability for the office of Old Catholic Bishop, and duly consecrated him on October 28th, 1914.[2] The ceremony took place in the banquet-

[1] Text from *Occult Review*, May 1918, p. 251.

[2] It may be useful to set down the dates of previous consecrations so far as known to me:

(1) Herbert Ignatius Beale, June 13th, 1910; (2) Arthur William Howarth, June 13th, 1910; (3) Francis Herbert Bacon, January 7th, 1911; (4) Cuthbert Francis Hinton, January 7th, 1911; (5) The Prince de Landas, June 29th, 1913; (6) Bernard

ing hall of the Bull Inn, Bromley, Kent,[1] the furniture of a Catholic Church being hired for the purpose from a prominent London firm. For nine months Bishop Willoughby fills his position with satisfaction to all concerned, but in May 1915 details of his past reaching Mathew the latter declined to recognise him, and on the 19th of that month Willoughby was expelled. In the same year (1915) Archbishop Mathew (he was "elected" Archbishop in 1911) discovered that Mr. Wedgwood and his Theosophical associates in the Old Catholic sect were living in the expectation of a coming world teacher,[2] none other than Alcyone. This was too much for Mathew, who, after attempting to secure their recantation, and his eyes being now open to the real position of his priests and the

Mary Williams, April 19th, 1916; (7) James McFall, July 2nd, 1916—cf. Broadsheet, *The Apostolic Succession in the Western Uniate Catholic Church in Great Britain and Ireland,* issued by Rt. Rev. A. H. Mathew, 1916. For other consecrations like that of Mr. Scott-Hall, no details are available. S.-H. was certainly not a satisfactory recruit.

F. S. W. was born at Plymouth, 1862; entered St. Catharine's College, Cambridge, 1880; ordained Anglican minister, 1887. For a record of his several curacies and delinquencies (ending in his expulsion from the Establishment) see Thurston, *Scandal of Theosophist Bishops* (*The Month,* July 1918). As an Anglican he was E.C.U., G.A.S., and C.B.S., and by a majority of four over Wedgwood's total of six votes secured election and was consecrated by Mathew on Wednesday, October 28th, 1914, at 11.30 a.m. (See A. H. Mathew's letter to "My Lord Bishops and Dear Reverend Brethren" of his sect, dated Ethelbert Lodge, Bromley, Kent, October 12th, 1914.)

[1] See the gorgeously ritualistic account supplied (? by Mr. Willoughby) to the local paper (*Bromley Chronicle,* Nov. 5th, 1914).

[2] See p. 35.

bulk of the remaining clergy siding with them, lost heart, closed down the Old Catholic Church and made an offer (which did not materialise) of submission to Rome.[1] Since then he founded the Western Uniate Catholic Church. The Old Catholic Church therefore, whose foundation in this country was so enthusiastically welcomed by Anglicans,[2] ended in ignominious failure in 1915.[3] The folly and vanity of the author of this schism, coupled with an almost incredible credulity, had been the means of much harm.

For his credit, however, let it at least be said

[1] Announced in a letter to *The Times*, December 31st, 1915, and in *Tablet*, January 16th, 1916.

[2] See, for instance, the joyful comment of *The Guardian*, February 27th, 1909, and of *The Times*, July 9th, 1910, and August 17th, 1910. *The Guardian* at least might have recollected R. W. Church's warning given in 1888, when representative Anglicans were gleefully hailing the Old Catholic Schism: "I quite agree that the attempt to recognise them (the Old Catholics) must be closely watched. Their ecclesiastical position is one of schism—as they say, *necessary* schism—and such movements rapidly degenerate . . . but I don't believe they will reform the Latin Church." In the following year he writes: "I myself think than anything, lay communion, even excommunication, is preferable, in our days, to making or encouraging schisms. As if the Church had not divisions enough." These letters are printed only in Mr. D. C. Lathbury's *Dean Church* (Mowbray, 1912, p. 205.) We have seen that the Dean was abundantly justified.

[3] Unhappily, Mr. B. M. Williams (cf. p. 25) "invited Mgr. Mathew to resume his position as Archbishop of the Old Roman Catholics in Great Britain and Ireland. *This he did on March 5th,* 1916 (see B. M. W.'s letter to *Divine Life* [Chicago], December 1918, p. 450). I presume that the Western Uniate Catholic Church is incorporated in the revived Mathewsian Old Catholic Church.

that Archbishop Mathew drew the line at the admission of pagans to the priesthood and episcopate, and Wedgwood's later attempt to secure consecration at his hands met with his stern rebuke. Wedgwood had been to India, and had apparently returned with the plan of reviving the Old Catholic Church as an organ of Theosophical propaganda. It is not strange that this idea should occur to Mr. Wedgwood, since, as a leading Theosophist, he was aware of the means by which his friends secured a lodgment in Freemasonry. Indeed, Mr. Wedgwood has written an account of these things [1] in which he describes himself as the Very Illustrious Bro. James Ingall Wedgwood, 33°, Grand Secretary of the Supreme Council of Universal Co-Freemasonry for Great Britain and its Dependencies. Failing to secure episcopal consecration from the now disillusioned Archbishop Mathew, our Very Illustrious is compelled to seek out an accomplice from among the rabble of Bishops and so-called Bishops who form the ecclesiastical underworld.[2] I believe he first of all

[1] *Universal Co-Freemasonry, What is it?* Glasgow, 1915, printed by William McLellan & Co., 240, Hope Street. Mr. Wedgwood is still Grand Secretary (cf. *Vahan*, August 1918, p. 4), and very illustrious he looks in Masonic regalia, holding a ceremonial spear (see *Daily Mirror*, September 4th, 1911, for photograph of ceremony of laying foundation-stone of new T.S. building).

[2] Besides Bishop Mathew and Vernon Herford, who are at least morally respectable, there are those consecrated by Villatte, Marsh Edwards, and others. Mr. Henry M. Marsh Edwards, b. 1867, was in Anglican orders 1890–1903, when he was convicted

sounded Bishop Vernon Herford, who conducts a sort of Nestorian chapel in Oxford. Here he secured no attention and it was Mr. Frederick

of immorality in the Rochester Consistory Court at the suit of the Bishop of Southwell. In the meantime he made the acquaintance of Mr. Joseph Réné Villatte. The latter had gained the ear of Dr. Grafton, Protestant Episcopal (*i.e.* Anglican) Bishop of Fond du Lac, who sent him to Dr. Herzog, Old Catholic Bishop of Berne (1876–), for ordination. He returned a priest and ministered to a few Old Catholics in the Diocese of Fond du Lac until he bethought him to secure episcopal consecration. This he was able to obtain at the hands of "Julius Alvarez," a schismatic ex-Latin. Villatte returned to Europe, ordained Father Ignatius, O.S.B., and consecrated Mr. Marsh Edwards, June 14th, 1903 (I believe the ceremony took place over a shop in Barry, Glam.), who thus became "Bishop of Caerleon." His Lordship's flock, it is interesting to know, consists chiefly of goats (I am reminded of St. Matthew xxv. 33) and nannies. I quote from *The Farm and Garden* (November 13th, 1909). "His Lordship the Bishop of Caerleon has a large flock of Nannies for sale, in milk and kid; very healthy and hardy. Apply Manager, Galatea, Chilworth, Surrey." I have not space to tell the story of the Bishop of Caerleon's bankruptcy nor of the aged and milkless goats dumped on the unsuspecting purchasers. He endeavoured to affiliate himself with the rival Mathew sect, and his ill-success prompted the formation of the Old Catholic Society, which now has its head-quarters at "St. Aidan's Old Catholic Church, Ashley Road, Branksome, Bournemouth." "St. Aidan's" consists of a building originally erected as a Baptist church, and subsequently converted into a picture palace. Cf. correspondence in the Bournemouth *Herald*, February to March 1918; *The Old Catholic Church*, a broadsheet issued by the Old Catholic Society, Bournemouth, 1917; *Truth*, December 29th, 1909, January 12th, 1910, February 16th, 1910, March 15th, 1911; *Who's Who*, 1904 (only); *Guardian*, January 13th and 20th, 1904; and *Church Times*, January 13th, 1904. For Alvarez see A. Fortescue, *Lesser Eastern Churches* (C. T. S. 1913), p. 372.

Samuel Willoughby who was obliging enough to consecrate Bro. J. I. Wedgwood. Now Mr. Willoughby had been willing for a long time to consecrate as Bishops any individual member of the T.S. who, having been priested by Archbishop Mathew, had voted for his (Willoughby's) consecration.[1] He had already consecrated Rupert Gauntlett[2] and Robert King.[3]

This, the first of Willoughby's Theosophical consecrations, took place on September 26th, 1915.[4] The second took place on February 13th, 1916,[5] when Messrs. Willoughby, King, and

[1] Cf. his letter in *Universe*, July 27th, 1918.

[2] He is "the Very Rev. Canon Gauntlett" who was train-bearer to Willoughby at the latter's consecration (cf. account in *Bromley Chronicle*, November 5th, 1914), and secretary of the T.S. Order of Healers, 1913. His *Health and the Soul* (T.P.S. 1916) is a plea for Magnetic Healing.

[3] This gentleman is a consulting pyschic, and will provide a "careful character delineation; aptitudes and other particulars from Birth Horoscope; by practitioner skilled in the true Placidian method"—and all for 10*s.* 6*d.* or $2.60. He is thanked for help by Mr. Wedgwood in his *Varieties of Psychism* (T.P.S. 1914) with an introduction by Mrs. Besant. Bishop King has founded a branch of the Old Catholic Church in Scotland (cf. *Theosophy in Australasia*, April 1918, p. 5).

[4] It is fair to mention that Mr. Willoughby apparently endeavoured in these acts to impose conditions with his hands. It seems that he made a vain attempt to extract an undertaking that Mr. Wedgwood would not consecrate or ordain any women. *The Vahan* (August 1918, p. 4) gives Mr. Wedgwood's reasons for declining to give any such promise.

[5] See the *Table of Apostolic Succession in the Old Catholic Church* (*British Movement*) broadsheet issued by Mr. Wedgwood. This consecration took place at the Theosophical Hall, Blom-

Gauntlett consecrated Mr. James Ingall Wedgwood, who seems immediately to have journeyed to Sydney, N.S.W., where he consecrated the Buddhist Charles Webster Leadbeater[1] as "Bishop for Australasia," and assisted him to consecrate as "Auxiliary for Australasia," the Jongheer

field Road, Maida Vale, W. A photograph I have seen shows the bishops in full pontificals, with an altar in the background, which altar resembles, if it is not identiful with, that illustrated as "Bishop Bacon's Oratory." See *Union Review*, "organ of the Old Roman Catholic Church in Great Britain and Ireland," March 1913.

[1] Born 1847, C. W. L. took Orders in the established Church, where he was a "spike" (cf. *Some Glimpses of Occultism*, Chicago, 1903, p. 205, where he describes his interested zeal in consecrating holy water), but left to join T.S. in 1883, as a result of reading A. P. Sinnett's *Occult World*. He became a pupil of H. P. B., and a Buddhist (H. S. Olcott, *Old Diary Leaves*, vol. iii. p. 196, describes his conversion) which he still is ("I trust none of my Hindu and Buddhist friends will think I have changed my point of view [towards Christianity] in any way," cf. *Theosophist*, October 1917). C. W. L. speedily took high rank in the Esoteric section, but as a result of an impeachment in 1906, by the T.S.'s "noble and indefatigable American Secretary, Mr. Alexander Fullerton" (C. W. L. in *S. G. O.*, p. 9), who was himself arrested for writing obscene letters and on confession sent to the N.Y. State Asylum (cf. J. H. Fussell, *Some Reasons Why*, Point Loma, 1914), C. W. L.'s resignation from the T.S. was accepted on his admission of having given odious teaching to boys. Mrs. Besant herself described Mr. Leadbeater's teaching as "earthly, sensual, and devilish," and Col. Olcott could write to him that "Mahâtmas M. and K. H. have told both Annie and myself that your teaching is wrong." Mr. Leadbeater admitted the teaching, but denied that it was wrong. How Mrs. Besant made an astounding *volte-face*, brought back C. W. L. to the T.S. at the expense of several schisms, and now regards him as "on the threshold of Divinity" (her article

Julian Adrian Mazel. The "Episcopal Hierarchy of the British Movement of the Old Catholic Church" consists at present of Messrs. Wedgwood (elected presiding bishop for the British Empire and styling himself alternately as "The Right Rev. Bishop" and "The Rt. Rev. Monsignor" Wedgwood), King, Gauntlett, Leadbeater, and Mazel.[1] Mr. Willoughby in that same year, 1916, having made his submission to the Holy See (and the present writer wishes him nothing but the fullness of joy as God's reward for a—presumed—hearty repentance for his several sacrileges) the Theosophical bishops masquerading as the Old Catholic Church[2] commenced a propaganda which does a little towards discovering their motives, as we shall see.

"Charles Webster Leadbeater," in *Theosophist*, November 1911), is too lengthy a history for present handling. Some of it can be read in Thurston, *Latest Split amongst the Theosophists*, in *Month*, March 1916. Mr. Wedgwood, in *The Round Table Year Book*, 1918 (*An Appreciation of C. W. L.*), says his hero stands to the T.S. in a very special way as the representative of Master K. H. (p. 3).

[1] Archbishop Mathew ordained as priest and Mr. Willoughby consecrated as bishop (in 1915), a Mr. Frederick James, an occultist of Hampstead (N.W.3.), successively a teacher of Music, Professor of Elocution, and actor. "The Right Rev. Monsignor" James (as he styles himself) early parted company with Wedgwood and conducted an "Oratory" in St. John's Wood, but he has now disappeared into the Y.M.C.A. as a temporary war worker.

[2] Registered at Somerset House as The Old Catholic (otherwise Old Roman Catholic) Church in Great Britain.

THEOSOPHISTS, CHRISTIANITY, AND ALCYONE

THE first official mention of the Old Catholic Church in an authoritative T.S. journal is to be found in the October, 1916, issue of *The Theosophist*. In her "Watch Tower" Notes, Mrs. Annie Besant mentions three present-day movements which are destined, she prophesies, to become of world-wide importance. She proceeds to name, (1) The Theosophical Educational Trust; (2) The Old Catholic Church; (3) Co-Masonry. Mrs. Besant says:

"There is slowly growing up in Europe, silently but steadily, with its strongest centre perhaps in Holland, but with members scattered in other European countries, the little-known movement called the Old Catholic, with the ancient ritual,[1] with unchallenged Orders, yet holding itself aloof

[1] Perhaps if Mrs. Besant had had unrestricted charge of the "Movement" the "ancient ritual" (for it see the "Missal of the Old Catholic Church," published by A. H. Mathew, and with his own *imprimatur* and *nihil obstat* by Cope & Fenwick, 1909) might have survived. But the O.C.C.'s ritual was revised. I read in my *Theosophist* (October 1917) that "Bishop Leadbeater's great work, which he hopes to carry on uninterruptedly, is the preparation of the liturgy of the O.C. Church, in which Bishop Wedgwood, as presiding bishop, collaborates." So on Easter Sunday, 1917, the revised liturgy was used at a Mass for the first time, being "read from a typewritten Missal." *Parturiunt montes.* The result of these labours is to be found in *The Old Catholic Church Liturgy*, vol. i., *The Holy Mass, Together with the Form for the Administration of Holy Communion out of Mass, Form for the Communion of the Sick, the Order of*

from the Papal Obedience. This is a living, Christian Church, which will grow and multiply as the years go on, and which has a great future before it, small as it yet is. It is likely to become the future Church of Christendom 'when He comes.'"

Here we have it plain and straight that the Old Catholic Church is to be Krishnamurtist, and therefore complementary to the Order of the Star in the East. The latter Society is the most energetic of the Theosophical Society's offspring. It arose at Benares in 1911 out of the ashes of the Order of the Rising Sun,[1] and was founded by a prominent Theosophist and one under Mr. Leadbeater's influence from boyhood, Mr. G. S. Arundale. Its membership is to "include men and women of all the great faiths who are united in the common expectation that the hour is at hand for the appearance of some mighty Leader and Prophet who shall bring to our age the light and guidance it needs. . . . The Head of the Order is J. Krishnamurti."[2]

Vespers, and of Benediction of the Most Holy Sacrament; and vol. ii. *Order of Holy Baptism, Confirmation, Holy Matrimony, Confession, Absolution, Holy Unction, The Burial of the Dead and Requiem Mass, Form of the Blessing of Holy Water, Form for the Blessing of Objects in general. Prepared for the use of English-speaking congregations of Old Catholics,* 1918.

[1] Cf. G. S. Arundale's evidence in Narayaniah *v.* Besant, March 27th, 1913, in *Mrs. Besant and the Alcyone Case* (Goodwin, Madras, 1913).

[2] *The Order of the Star in the East* propaganda Leaflet, initialled E. A. W.(odehouse).

Now Mr. J. Krishnamurti, born May 4th, 1895, at Madancapelle, Madras, is the son of Mr. Giddu Narayaniah who had joined the T.S. in 1882. It was in February 1909 that Mr. Leadbeater's eye rested on Krishnamurti and his brother. His mind conceived that here, in the person of the former (J. K.), was a young man whose body might be trained as a vehicle for a fresh manifestation of the Lord Maitreya,[1] variously termed in history Orpheus, Hermes Trismegistus, Vyasa, Krishna, Buddha, Zoroaster, and even Christ, of whom Confucius, Lao-Tze, Pythagoras and Plato, the Mahâtma K(oot) H(oomi) and Madame Blavatsky are among the "Messengers." In 1909 Mrs. Besant and Mr. Leadbeater secured the guardianship of the boys until their majority, and they passed into Mr. Leadbeater's care as teacher. In 1910 the latter contributed to *The Theosophist* articles supplying accounts of Krishnamurti's previous lives. He gives thirty such incarnations, ranging from B.C. 22,662 to A.D. 624.[2] In 1913 his father instituted proceedings in the Madras High Court to secure the return of his two boys, alleging that Mr. Leadbeater's influence was a moral danger. This was ad-

[1] "The Lord Maitreya, who has already been spoken of as Krishna to the Indians and Christ to the Christians, has decided soon to pay another visit to the world" (cf. C. W. L., *Inner Life*, 1911, ii. 536).

[2] These articles, "Rents in the Veil of Time," form part of the volume, *Man, Whence, How, and Whither*, published in 1913 by C. W. L. and A. B.

mitted by the judge, but Narayaniah failed to secure the return of his sons, and accordingly we find the propaganda in full swing at the present date, Krishnamurti being under the tuition of Mr. C. Jinarajadasa, a Theosophist destined to be of some future importance, we venture to believe, since he is so much trusted by Mrs. Besant.[1]

It is characteristic of the methods of the T.S. that only the vaguest hints are given as to the identity of this World Teacher, whose coming is alleged and whose way is being prepared by the Order of the Star in the East, the Order of the Rosy Cross, the Buddhist Church, the Universal Co-Freemasonic Lodges, and lastly by the Old Catholic Church. It is to be noted that though positive assertions that J. Krishnamurti, *alias* Alcyone, is the coming World Teacher are seldom or never made in public, his sponsors, Mrs. Besant and Mr. Leadbeater, allow this to be understood,[2] and have even allowed their protégé to be wor-

[1] C. J. is a Singhalese whom C. W. L. claims as an incarnation of his young brother who was murdered by Brazilian Indians some fifty or so years ago—so quickly does reincarnation take place in the case of those who are "suddenly thrown out of their bodies." C. W. L. saw him first as a little boy and secured him from his parents, not without difficulty it appears. Cf. Miss A. J. Willson, *Some Reminiscences of Mr. Leadbeater*, in Transactions, Union Lodge T.S., January 1918, p. 9.

[2] "Who He is, some of you well know" (C. Jinarajadasa in *Theosophy and Modern Thought*, 1915, p. 89) is the kind of hint given.

shipped by a crowd of kneeling Theosophists.[1] A reasoned statement of Alcyone's claims as the impending *avatar* is still to seek. At present his propagandists are content to create among their credulous followers a thirst for a new god, with the intention of supplying their need, with Alcyone meanwhile up their sleeve. The clearest statement of the position I have been able to find (and this is very far from the satisfactory) is in a lecture delivered by Mr. Leadbeater at Concordia Hall, Sydney, N.S.W., on May 23rd, 1915.[2] Here the long and short of his argument is that we should accept the imminence of the new *avatar*, because some such phenomenon has been anticipated by Seventh-Day Adventists, Buddhists, Millennial Dawnists, Irvingites, and so on. As far as he and his friends are concerned, "Our fundamental reason, which stands at the back of all these others, is that many of us know and have seen this Great Teacher who is to come. Of course that assertion of ours is not conclusive to others who have not seen Him."[3]

[1] At the Benares Convention T.S. 1911. "All who were present," writes Mrs. Besant, "felt the might of the Power manifested in their midst and knew that they were facing not a Brahmana youth merely, but one who, for the time, was the living temple of the Holiest" (Adyar *Theosophist*, February 1912).

[2] Reported as "Why a Great World Teacher" in *The Herald of the Star* (monthly organ of the O.S.E., [nominally] edited by J. Krishnamurti [actually by Lady Emily Lutyens], February 11th, 1915, p. 55).

[3] Address quoted.

Nor, may we add, is it conclusive to all who have seen and known "Him." M. Eugène Lévy, for instance, can remark that "all know Krishnamurti and his mute and decorative presence on the platform during Mrs. Besant's lectures,"[1] and demands more evidence than the patronage of Mrs. Besant and Mr. Leadbeater, in default of which, and for other reasons, he with many of the French Section T.S. withdrew and formed the Société Anthroposophique.[2] Notwithstanding this and similar secessions in Germany and the U.S.A., active propaganda continues. As Mr. Leadbeater says, "We can prepare the way of the Lord and make His paths straight"; and, as I have stated, the "Old Catholic Church" is the latest organ of his propaganda.[3]

[1] Cf. E. Lévy, *Mrs. Besant and the Present Crisis in the T.S.* (London, 1913, p. 67).

[2] *Ibid.*, and see Thurston, *Latest Schism* (*Month*, March 1916).

[3] Mrs. B. is able to claim that "Theosophy is spreading much among the clergy of the English Church and the ministers of the Nonconformist communities. Not only have we members of the T.S. among the clergy, but there is an increasing number who welcome sermons on Theosophical teaching, and many more who themselves teach a mysticism undistinguishable from Theosophy" (*Theosophist*, October 1911, p. 17). Mrs. B. evidently has n mind such as the Rev. C. W. Scott-Moncrieff, so useful to the Order of the Star in the East, for which he writes propaganda under the pseudonym of "A Christian Theosophist"; the Rev. W. F. Cobb of St Ethelburga's, Bishopsgate, and author of *Mysticism and the Creed.* Another very High Churchman (E.C.U., and C.B.S.) is Mr Holden E. Sampson, ordained in 1883, since when he has served a number of missions in various

What he and his friends actually believe about the most vital points of the Christian Faith can be gathered from the following of Mr. Leadbeater's:

"When we examine clairvoyantly the life of the founder of Christianity we can find no trace of the alleged twelve apostles; it would seem that as men they never existed, but that they were introduced into the story for some reason—possibly to typify the signs of the Zodiac. . . . The truth is that the four Gospels, at any rate, were never intended to be taken as in any sense historical. They are all founded on a much shorter document written in Hebrew by a monk named Matthæus, who lived in a desert in the south

parts of the world. In spite of a busy Anglican life he found time in 1904 to make an attempt to found "The Cult of the Cross and Serpent" (cf. his long-drawn-out blasphemy, modelled upon Joseph Smith's *Book of Mormon*, entitled *Life of the Lord Jesus Christ, the Great Master of the Cross and Serpent* (Peter Davidson, Loudsville, White Co., Ga., U.S.A., 1904), and *The Message of the Sun and the Cult of the Cross and Serpent* (London, Philip Wellby, 1904). This being unsuccessful, he published *Progressive Redemption* and *Progressive Creation* (each in two fat volumes, demy 8vo) and *The True Mystic* (1914), an advertisement of Theosophy. All this time he was an Anglican minister, and is so still. The Rev. L. W. Fearn, now curate at St. John's, Westminster, and Warden of the Church Mystical Union, who was yoked with H. E. S. at Sidcup in 1911, is considerably Theosophised. As for Nonconformists, they are not often to be found coquetting with Theosophy. The Rev. Dr. R. F. Horton is, however, very pleased with the O.S.E. (see *Theosophist*, October 1911, p. 3).

of Palestine. He seemed to have conceived the idea of casting some of the great facts of initiation into a narrative form, and mingling with it some points out of the life of the real Jesus who was born 105 B.C., and some from the life of another quite obscure fanatical preacher who had been condemned to death and executed in Jerusalem about 30 A.D.

"He sent this document to a great friend of his who was the chief abbot of a huge monastery at Alexandria, and suggested to him that he or some of his assistants might perhaps recast it and issue it in the Greek language. The Alexandrian abbot seems to have employed a number of his young monks in this work, allowing each of them to try the task for himself and to treat it in his own way. A number of documents of very varying merits was thus produced, each incorporating in his story more or less of the original MS. of Matthæus, but each also adding to it such legends as he happened to know or as his task and fancy dictated. Four of these still survive to us, and to them are attached the names of the monks who wrote them, Matthew, Mark, Luke, and John" [1]

Mr. Leadbeater's adaptation of this sorry

[1] Leadbeater, *Inner Life* (Benares T.P.S. 1910) vol. i. p. 183, and cf. his *Christian Creed* (London T.P.S., 1904), p. 14; Mrs. Besant's *Esoteric Christianity* (London T.P.S., 2nd edition 1905), pp. 127–130, and her *Aspects of the Christ* (Adyar T.P.S. 1914), p. 4; and H. P. B.'s *Isis Unveiled* and *Secret Doctrine*. All this is derived from the "occult records"; that is to say, as evidence we are presented with H. P. B.'s, A. B.'s, and C. W. L.'s word for it.

scheme of Christian origins to the Creeds themselves is to be found in his *Christian Creed* (1904), where the way is opened for the quibbling with which audiences, Eastern and Western, are played off against one another, now by Mr. Leadbeater,[1] now by Mrs. Besant. The speaking against one's mind to persons who have a right to the full truth is an everyday occurrence to members of secret societies, and that is one of the reasons for their condemnation *en bloc* by the Catholic Church. It would be easy to show that the Eastern School of Theosophy, *alias* the Esoteric Section,[2] is a society

[1] In the Sydney address quoted he can remark to a meeting, consisting of Christians as well as Theosophists, that "a certain Dr. Cumming was wrong in expecting the Second Coming just then." One would think that Mr. Leadbeater shared Dr. C.'s doxy on this point at least. (Rev. John Cumming, D.D., was Minister of the Crown Court Chapel, Scottish National Church. He was a prolific writer and controversialist of the Grattan Guinness type. His *Great Tribulation*, or *Things coming on the Earth* [London, Bentley, 1859] mentions his Adventist ideas.)

[2] Witness the *affaires* Blavatsky, Judge, and Leadbeater. Cf. Annie Besant, *An Introduction to Theosophy*, London T.P.S., 1896. "From its early days there has been within the T.S. an inner circle of members who have undertaken heavier obligations than the light one of ordinary fellowship ; all these members definitely accept the Esoteric Philosophy, believe in the Masters, regard H. P. Blavatsky as their messenger, and are willing to make sacrifices for the advancement of the Society and to work for all its objects perseveringly and unselfishly" (p. 13). Mrs. Besant proceeds to admit that in spite of the official severance from the T.S. of this "inner circle," only T.S. members are admissible, and such candidates must apply to her as Head of the Eastern School of Theosophy, the name chosen by H. P. B. in 1890. It is plain from his *Meditation for Beginners* by J. I Wedgwood (3rd edition, revised and enlarged, Theosophical Pub-

with whose prominent members the truth, the whole truth, and nothing but the truth is at all times to be concealed, never to be spoken, always to be hinted at.

THE OLD CATHOLIC CHURCH IN THE SERVICE OF ALCYONE

THE reader is now in a position to appreciate at their true worth the statements made in behalf of the present Old Catholic Church by its only begetters, the Theosophists.[1] On Maundy Thursday, April 20th, 1916, a Constitution and Table of Rules by which the Bishops, Clergy, and laity are to be bound was subscribed

lishing House, 1918), that he is a member of the E.S., and is therefore committed to its doctrines and philosophy. His attitude towards her who is at once President of the T.S. and the E.S.T. is significant. " . . . The bearing of all this will be perfectly plain to the student who has set his face seriously towards the goal with determination in his heart. In many ways he can place himself in close touch with, say the President of the T.S. He can bring his mind into tune with hers through her books, her magazine writings, her lectures. Her photograph will help him to reach her in his meditation; and at regular intervals throughout the day he can fix her image on his mind and send her thoughts of love, devotion, gratitude, and strength" (p. 23). It is this inner clique with whom we are occupied, not those who have accepted only the light obligation of fellowship of the T.S.

[1] It is usual for Theosophists to deny that the T.S. is connected with the O.C.C. For instance, I find in *Theosophy in Australasia*, April 1918, p. 2: "Actually the O.C.C. and the T.S. are entirely unconnected. The T.S. as such has no more interest in the Old Catholic than in the Anglican, Roman, or

by all the Clergy of the movement, and formally adopted at a joint meeting of the Episcopal and Clerical Synods held on that date. These preposterous documents were put forth and signed by "✠ James Ingall Wedgwood, Bishop of the Old Catholic Church in Great Britain," and "John Briggs Seaton, D.D., M.A., Provost."[1] We give the first and more important document *verbatim et literatim*:

"CONSTITUTION AND RULES FOR THE CLERGY

"1. The Old Catholic Church in Great Britain confesses Christ as the Fountain Head, the Supreme Pastor and Bishop of the One Holy

Greek Church." I say this statement is untrue, for reasons which will appear later. Similar disclaimers have been made in respect to the Order of the Star in the East and the Co-Masonic order. That the connection is not always obvious, nor always official, may be true. Yet the printer and publisher of the Wedgwood pamphlet, *Universal Co-Freemasonry*, is a trustee of the Star in the East Publishing Trust (see *Herald of the Star*, vol. v., No. 2, p. 94.) Mr. Irving Cooper, the Travelling Organising Secretary of the American Branch of the O.S.E., is an "Old Catholic Priest" (Krotona, Cal., *Messenger*, September 1918, p. 112.)

[1] My particulars as to this gentleman are few. *The Torch* contains the following advertisement: "Rev. J. B. Seaton, D.D., prepares private pupils for the Universities, 23, Gladstone Road, Broadstairs." I notice that the Rev. J. B. O'Connell of St. Aidan's Old Catholic Church, Branksome (attached to the Marsh Edwards Old Catholic Society, and an organisation distinct from the Theosophists' and Mathew's), claims that there is a place of worship at Broadstairs attached to this society. Can it be that the Rev. J. B. Seaton is running two shows?

Catholic and Apostolic Church, of which all baptized people are members.

"It regards the Pope as the Primate of Christendom and Patriarch of the West, and in that capacity prays for him in its Liturgy.[1]

"It regards the collective body of the Catholic Episcopate as the supreme authority over the whole Church on earth, and as representing Christ, the Head of the Body. The Episcopate is the source and depository of all order, authority, and jurisdiction in the Church. The Bishops and Pastors derive their spiritual powers and their jurisdiction from Christ, and He is the true minister of all sacraments.

"The Old Catholic Church in Great Britain forms part of the One Holy Catholic and Apostolic Church, its bond of union with the whole Church being the profession of its Faith and the integrity of its Sacraments. Its Bishops are to be regarded as possessing those spiritual powers which appertain to the Episcopate as representing Our Divine Lord Himself, and therefore as claiming our particular respect and obedience in spiritual things.

"2. The hierarchy of the movement in Great Britain consists of three Bishops—a Presiding Bishop, styled the Bishop of the Old Catholic Church in Great Britain, and two Bishops-Auxiliary who serve to guard the succession. Episcopal

[1] The prayer in the *canon* for *papa nostro* becomes for "our Presiding Bishop" (*i.e.* Wedgwood) in the Leadbeater Liturgy of 1918, and the Pope is *not* prayed for.

ministrations, such as Confirmation and Ordination, shall be performed by the Bishop, and in his absence be delegated to the Bishops-Auxiliary.

"3. The administration of the Old Catholic Church in Great Britain is in the hands of an Episcopal Synod, composed of the Bishop and his two Bishops-Auxiliary.

"4. The Episcopal Synod shall, when weighty matters are to be decided, convene a Synod of all the Clergy appertaining to the Province affected, for consultative purposes. The Clerical Synod shall be summoned by the Provost, and be presided over by him when it does not meet in conjunction with the Episcopal Synod.

"5. Should any vacancy occur in the Episcopate in Great Britain, the Synod of Clergy shall be convened and, after the celebration of the Mass *de Spiritu Sancto,* proceed to nominate a new Bishop, the voting being by secret ballot. The name selected will then be sent to the Episcopal Synod, but it must be understood that the latter, whilst naturally desirous of giving fullest value to the choice of the Clergy, must be allowed to exercise their discretion and ask for another choice on the part of the Clergy; even, if need be, to appoint to the vacancy themselves.

"The choice of Bishops for other Provinces (until they are granted autonomy) will be made or ratified (as the case may be) by the Episcopal Synod. It rests finally with the Bishop of the Church in Great Britain to confirm all other

Bishops in the Province, and in Provinces still under his supervision, in their episcopal appointments;

"6. In the matter of conferring Holy Orders, the Bishop exercises that right which is inalienable from the Ordinary, in admitting to Orders, up to and including the Priesthood, those whom he may deem to be qualified.

"7. In all cases of voting there must be a majority of two-thirds to carry a motion.

"8. The official title of the movement is 'The Old Catholic (otherwise Old Roman Catholic) Church' in Great Britain; under this designation it is entered upon the books of the Registrar-General at Somerset House. For convenience, the words in brackets may usually be omitted."

It will be observed that no mention of Theosophy or of Krishnamurti appears in this *Constitution and Rules for the Clergy*. Instead, we have the recognition of the Pope as the Primate of Christendom and prayers for him in the Liturgy. The reader can search *Rules by which the Clergy undertake to be Bound* and *Statement of Principles* [1]

[1] These several documents resemble nothing so much as an attempt to attract "reverent agnostics," Modernist High Anglicans, and others. "The Old Catholic Church does not work with the idea of proselytising from the Roman and Anglican Communions, but largely with the idea of winning to faith those who have intellectual difficulties, by offering to them the Sacraments in their certain integrity and plenitude without demanding full acceptance of the usual standards of belief; it

in vain for any mention of the Theosophical teaching as given out by Mr. Leadbeater for instance. And it is here that the dishonesty of which we have already spoken (p. 41) again shows itself. Will it be believed that all this apparatus of *Constitutions, Rules, Principles,* etc., is all so much *camouflage* put forth to lure the unsuspecting honest doubter, reverent agnostic, or Modernist High Church Anglican into the T.S.?[1]

It is impossible to resist this conclusion after perusal of the available evidence. The presiding bishop (Wedgwood), in an article written to disarm the suspicions of some of his fellow Theosophists, after appealing (we expected it) to the results of occult study, proceeds as follows:

"Every member [of the T.S.] has the right, as an individual, to engage in whatever line of activity he pleases—that much has been guaranteed to us by Colonel Olcott and his successor. If

strives to help them from truth to truth, even as our Saviour helps us from grace to grace. . . . The Old Catholic Church in Great Britain admits to its altars, as of right, all Christians, baptized and confirmed (or ready to be confirmed), who are in communion with the ancient Patriarchal sees. Certain others it is prepared to welcome as guests. . . ." (*Statement of Principles.*)

[1] It is to be noted that no mention is made of Krishnamurti in the "Declaration of Principles" by the Order of the Star in the East, and that the wording is such as to allure the many religious souls without fixed Christian principles (Mr. Devas would call them *after Christians*) who are a ready prey to the Leadbeaters, Arundales, Orlando Millers, Rawsons, Mazdaznans, Crowleys, and the whole tribe of quacks following in the wake of these masters of craft.

a man cares for politics he has a perfect right to discuss it among Theosophists; so also with religion, with science, with art. In actual practice it may be expedient—though it is certainly not compulsory—that some lines of activity should proceed outside of the Theosophical Lodges, as sister movements, rather than within them. The main desideratum is that the Theosophical inspiration shall flow into these movements. In some cases it may be better that existing organisations shall as far as possible be permeated with the Theosophical view of a thing; in other cases it may be quicker and more useful that a special movement, in which Theosophists predominate, shall be founded. So we have the Order of the Star of the East, the Theosophical Educational Trust, the Co-Masonic Movement, the Temple of the Rosy Cross, and other organisations." [1]

Accordingly, the Old Catholic Church is one of those existing organisations which it is better "to permeate with the Theosophical view of a thing." Mr. Leadbeater has already given us the "Theosophical view of" such "things" as Sacraments in his *Hidden Side of Things* (1913) vol. i. pp. 226–232, but I press on to quote his views advertised to the faithful after the inception of the Theosophical Church.

In the year 1917 Leadbeater was interviewed by the editor of *Theosophy in Australasia*—and

[1] J. I. Wedgwood, "The Old Catholic Church" in *Theosophy in Australasia*, December 1916.

there is more of it in *The Occultism of the Mass* (1918)—and in reply to a number of questions about the Bible, Sacramental confession, absolution, and celibacy (this is optional, of course), gave answers more or less satisfactory to his interlocutor. Liturgiologists will be interested to learn that the "ritual of the Christian Church is by no means distinctively Christian: a great deal of it is unquestionably based on and closely linked with the ceremonies of the Mithraic Mysteries and with those of Egypt and Greece."

About retaining the Bible, he answers:

"I should say that the Old Catholic Church will regard the Bible much as it does the Vedas or the Bhagavad Gita—as interesting ancient literature; containing much that is of value when properly understood, but much that is unimportant and of no particular value to the present day...."

The question: "Is it your opinion that the Old Catholic movement will be used by the World Teacher as the nucleus of His new religion?" receives the following answer:

"At any rate, it is there for Him if He wishes to use it. There will be a great outrush of force when He comes, and many thousands will gather round Him. Among these there are sure to be some who love His older Church and its ritual, and the Old Catholic Church might well afford a convenient resting-place for them. Unhappily, it seems by no means certain that the great

Churches of the present day will be prepared to recognise and receive Him; *but at least this Branch will know Him and work for Him, putting itself wholly into His hands as an instrument to be used at His will.*"[1]

Compare with this elaborate *camouflage* Mr. Wedgwood's report to the Theosophical Convention reported in *The Vahan.*[2]

"... Another part of the work of the Old Catholic Church is the spreading of Theosophical teachings in Christian pulpits; and a third and most important side is the preparing of the hearts and minds of men for the coming of a Great Teacher."[3]

Thus we see that the Old Catholic Church is a mere variant of the Order of the Star in the East, and that behind the impudent show of Christianity made by its *Constitutions*, etc., there are concealed the blasphemous ideas of Mrs. Besant and Mr. Leadbeater and the rest of their gaping dupes, to whom Alcyone is the new *avatar.* All Mr. Wedgwood's brave talk about "Theosophists having rediscovered Christ" and that they are "rediscovering the Sacraments"[4] makes us wish somebody would help them to rediscover

[1] Italics mine. See *A Talk with Mr. C. W. Leadbeater*, in *Theosophy in Australasia*, March 1917.

[2] *The Vahan*, official journal of the T.S., June 1st, 1918.

[3] He said much the same in September 1918 in the Krotona *Messenger*.

[4] *Vahan*, December 1917, p. 119.

the ten commandments, and so learn the viciousness of double dealing. They may yet find that this sort of thing does not pay, and it is a pleasure to learn that the Theosophist Bishops are not having it all their own way even in the T.S. Putting aside such malcontents as Miss C. E. Andrews,[1] who is troubled because Wedgwood declines for the moment to admit women to the priesthood, there is an abundance of criticism directed against the new stunt,[2] and it is even more acute in the United States. Mrs. Katherine Tingley, nominated by the late William Q. Judge as President of (the only true and legitimate as distinct from Mrs. Besant's T.S.) the Universal Brotherhood and Theosophical Society, with its head-quarters at Point Loma, Cal., and her lieutenant, Mr. Joseph Hy. Fussell, formerly private secretary to Judge, are intensely critical, as is to be expected. For them the whole Krishnamurti crusade is anathema maranatha.[3] Their Society is numerically superior in America to the Besantines, and

[1] In *Occult Review*, July 1918, and *Vahan*, July 1918.

[2] Miss Millicent Wadham voices it in *The Vahan*, December 1917; and cf. Lady Lutyens in *Vahan*, November 1918.

[3] It was alleged by Mrs. Besant that the Tingleyites were behind Mr. Narayaniah's suit, and I am inclined to give some credit to the charge. There has always been trouble in the U.S.A. It was in 1895 that W. Q. Judge led a secession movement. This body soon split into two bodies, Mrs. Tingley's "U.B. and T.S." and the "T.S. in America," and the latter again subdivided into sects whose organs are *The Word* and *Theosophical Society* respectively (Marie C. Poutz [a Besantine] in *Schaff-Herzog*, xi. 409).

one of their Reviews, *The Theosophical Quarterly*, declares in respect to Krishnamurti and the Old Catholic Church, "that in all our experience we have rarely if ever heard of such vulgar and degrading travesties of religion as these representatives of Adyar are now providing." [1]

Still more drastic and unsparing criticism is dealt out by Mrs. Celestia Root Lang, president of a third society, non-Tingley but anti-Besant, founded on December 20th, 1914, as the Independent Theosophical Society of America, with head-quarters at Chicago. In her organ, *Divine Life*,[2] she publishes a correspondence between a former Besantine, Mr. John Fitzpatrick, with Mr. Charles Hampton [3] of Krotona, Cal., in which the

[1] *T.Q.*, New York, April 1918, p. 299.

[2] April 1918.

[3] *Alias* the Rev. Charles Hampton, Priest-in-Charge of the Old Catholic Church of St. Alban and the Angels, Krotona, Cal. The church was established in August 1917 by Bishop Wedgwood, and it shares the Lodge Rooms with the Co-Masonic Order, the Order of the Star in the East, the Buddhist Church, and the Order of the Red Cross. The latter is not a society auxiliary to a hospital, but an offshoot of the *Fratres Roseæ Crucis*, who claim possession of the Hermetic traditions. The *F.R.C.* have endured several schisms of late, one amongst them being the toy of Sar Josephin Péladan, who fabricated the notorious prophecy of Br. Johannes (see Thurston, *War and the Prophets*, Burns & Oates, 1915, p. 58). Péladan died in July 1918 (for an account of his Rosicrucian stunts see Ch. Godard, *L'Occultisme Contemporain*, Paris, Bloud, 1917). There can be no doubt that the Krishnamurtists are endeavouring to practise "peaceful penetration" inside Rosicrucian circles as well as Masonic. Mr. Wedgwood claims to be a Member of the Order of the Rosy Cross (*Th. in N.Z.*, December 1916; *Vahan*, August 1913).

former, dissatisfied with the latter's explanations of the relations between Theosophy and Old Catholicism, declares his intention of renouncing his membership of the Adyar Society. I gather that local criticism of the Old Catholic Church is considerable, since it is apparently worth Mr. Hampton's while to issue a fifty-six-paged pamphlet on the "Movement,"[1] and to exhort members of the local O.S.E. lodge to defend his latest addition to the denominations of Krotona. The O.S.E. organ reminds its readers that "The Old Catholic Church is highly recommended by our great Protector, Mrs. Besant, whose far-seeing eyes discern in it one of the Movements overshadowed by the Lord Maitreya to improve the religious department of the Western World,"[2] and prays them to rebut attacks made upon it. But Mr. Hampton's supporters need more material than his pamphlet and *Church of Religious Liberty* Publicity Leaflets if they are to answer Mrs. Celestia Root Lang's output[3]; nor can a satis-

[1] *The Old Catholic Movement in Great Britain* (Theosophical Book Concern, Krotona, Hollywood, Los Angeles, Cal. 1918). Prominently labelled "Unofficial and unauthorised," and "This pamphlet is issued for information—not for propaganda," it is initialled by M. C. T. and C. H.

[2] *The Server* (Krotona), vol. iii., No. 1, July 11th, 1918.

[3] In addition to drastic criticism published in every number of *Divine Life*, there is a series of tracts such as *The Incompatibility of Theosophy and the Teachings of the Old Catholic Church*; *Shall the American Section T.S. be sold into Catholic Bondage?* *Proof that the Old Catholic Church is the Roman Catholic Church*; *Why the Old Catholic Church should be ejected from the T.S.*

factory answer be returned by those whose only text is "Mrs. Besant and Mr. Leadbeater have told us so; they appeal to 'occult records,' and it suits us to believe." There is therefore a likelihood of further schisms in the Besantine body, a disruption the present writer is inclined to welcome, recollecting as he does the effects of the Judge scandal, one of which was to give the truth a chance, and the plain man, unhampered by secret pledges, given a glimpse of the reality underlying the Theosophical appearance. In the meantime the following, *mutatis mutandis*, will fairly represent the Catholic attitude towards this latest Theosophical trick in the interests of Krishnamurti, whose dupes are now claiming to be Catholics.

"It seems to us that any man or woman who knowingly and intentionally claims to be a member of a society from which he or she is excluded by its fundamental laws, such a person is not acting with any regard to moral or ethical principle. If a woman claims to be a Mason, it seems to us that she must know that the claim is false; if she falsely claims to be what she is not, the moral feature of the act is quite clear. The crime consists always in the intent.

and so on (*Divine Life* Press, 614 Oakwood Av., Chicago), A Besantine, Mr. H. N. Stokes, has produced more than one pamphlet on the subject. His *The Ass in the Lion's Skin: the Relation of the Old Catholic Church to the T.S.* (Washington, D.C. 1918) is an indictment of the American branch of the new movement.

If the persons propagating a society give it the name of another well-known society, thereby seeking to give the impression that it is such well-known society, or connected with it, the theory of our law, and the law of England perhaps, is that this amounts to the perpetration of a fraud on the persons induced to join such society."[1]

CONCLUSION

THE foregoing quotation was written as comment on Mr. Wedgwood's Order of Universal Co-Masonry, which continues to encounter considerable opposition from regular members of the Brotherhood. Nevertheless, the Co-Masonic Order persists, principally no doubt, in virtue of its claim to possess the usual secrets of the .·. . The insatiable curiosity of men and women, where it is not tempered by a critical faculty, renders them an easy prey to the many rogues who are ever seeking to exploit the weaknesses of human kind. Occultism, by its very nature, breeds both the rogues and the simpletons. Unfortunately, both classes of people are increasing in numbers. Thus we have a ready market for occult literature,

[1] *New Age Magazine, Official Organ of the Supreme Council of the* 33° *of the A*. *and A*. *Scottish Rite for the Southern Jurisdiction of U.S.A.*, October 1910.

and writers to take advantage of it. Mr. A. E. Waite's[1] preposterous volumes, full of buckram learning, and Mr. Aleister Crowley's[2] elaborate hoaxes, are cases in point; while quacks like

[1] Mr. A. E. Waite is responsible for expensively priced editions of such works as the *Key of Solomon*, Eliphaz Lévi's *Transcendental Magic*, *Book of Ceremonial Magic*, etc. A competitor in this field describes the last-named as "a farrago of twenty-fifth rate shoddy schoolboy journalism."

[2] Mr. Aleister Crowley is a clever rogue who earns something of a living by duping our open-mouthed occultists with his "Scientific Illuminism." In this connection he ran a flat, where, posing as an adept, he held *séances*, expensive to his audiences. That he has mastered all the jargon is evident from his periodical, *The Equinox*, which he published from 1907–1911, and his expensively got up and high-priced books, *Konx Om Pax*, *Book* 4 and *Liber* 333, the alleged works of Frater Perdurabo of the A.·. A.·. The last is a nauseating collection of erotic nonsense, filth, blasphemy, and occult rubbish. With the exception of some clever parodies (cf. *English Review*, August 1914) *Liber* 333 is his last book, and may stand so for some time, since the injudicious fervour of their pro-Germanism has landed him and his bosom friend, Mr. Frank Harris, in Sing Sing Penitentiary. His occult schools were a better paying game than the *Society for the Propagation of Religious Truth*, which he was running some years ago. Apart from A. C. the Society had no existence, and its only business was the hawking of Mr. Crowley's writings. Some idea of his versatility may be gained when it is recalled that he issued anonymously (elsewhere putting it abroad as "the work of a leading London actress") a book of Marian verse, *Amphora* (Burns & Oates, 1908). This book was well received by the Catholic press, the excellent *Crucible* alone justifying its review and its name. At the same time Mr. Crowley was publishing erotic verse in Paris under the name of "H. D. Carr," and in 1911 he brought out *Hail Mary* under his own name. This is *Amphora* once more, but by another publisher.

Rawson,[1] Mazdaznan,[2] and de Sarak are founding new religions and societies. That their activities are sufficiently lucrative none can doubt; and it is gravely to be feared that the religious anarchy prevailing outside the Church will be extended in the first hectic years of the forthcoming peace. It is but too likely, therefore, that we shall witness the inauguration of new religions, and it may be that the Wedgwood Church will only die a deserved death in the immediate future by reason of the competitive efforts of similar dealers in magic and spells. It is optimistic in the extreme to expect that the episcopal orders so cunningly purchased will be exercised except in the most whimsical manner. Doubtless Mr. Leadbeater and his pawn, Mr. Wedgwood, will overreach themselves in time. Meanwhile, it may be useful to warn Theosophists, Occultists, and men and women of good-will seeking a spiritual home, that the institution at No. 2, Upper Woburn Place, is neither "old" nor "catholic"[3]; that its pros-

[1] The well-known prayer-shop scamp. For an exposure see Thurston in *The Month*, October 1917, p. 328, and January 1918, p. 59.

[2] Like Sarak and Blavatsky, a Russian-German, Mr. Otto Hannisch claims to have penetrated the deepest secrets of Tibet. He appeared some years ago at Chicago as "His Humbleness Zar-Adusht Hannish," with a variant of Zoroastrianism known as Mazdaznan. He came to London in 1912 and advertised extensively on the London Tube walls.

[3] I observe that by November 1918 the Registrar had issued a fresh "Statement of Principles," in which the title "Old Catholic" is tacitly abandoned in favour of "The Liberal

pectus is a tissue of half-truths and equivocations, cunningly put together to trap the unwary, and that the so-called High Mass "done"[1] by Mr. Leadbeater has no connection whatever with Christianity, but is a mere collection of incantations such as we should expect from a Zulu witch-doctor or rain-maker.

APPENDIX

BISHOP MATHEW'S CAREER

MR. ARNOLD HARRIS MATTHEWS, originally a student for Orders in the Scottish Episcopalian Church, became a Catholic in 1875 and was ordained priest at Glasgow in June 1877. After an experiment in the Dominican noviceship, in the course of which his name seems to have changed from Arnold Harris to Arnold Jerome, we find him in 1881 in the Plymouth diocese, in 1883 at Gateshead in the Newcastle diocese, in 1884 at Worksop in the Nottingham diocese, in 1885 and 1886 at Trow-

Catholic Church," thus ignoring the *Notice to the Bishops, Clergy, and Laity of the Old Catholic Church in Great Britain*, in which Wedgwood and Seaton certify that the "official title of the movement" is "The Old Catholic Church (otherwise Old Roman Catholic) Church." Cf. *The Occultism of the Mass and the Old Catholic Church Movement*, Krotona, Cal., U.S.A., August 1918.

[1] "Mr. Leadbeater is by no means the sort of invalid some have supposed him to be. On the day we arrived he had been down in the city officiating in the celebrating of mass, and *he did it again the following day*." Cf. L. W. Rogers in the *Messenger*, official organ of American T.S., September 1918, p. 117.

bridge in the Clifton diocese, and in 1888 and 1889 at Bath. There, in July 1889, he sent round a printed postcard to his congregation to announce that, having ceased to believe in the doctrines of the Christian revelation, he could no longer act as a priest. In October 1890, an advertisement in *The Times*, beginning "I Arnoldo Girolamo Povoleri, heretofore known by the name of Arnold Jerome Matthews," announced that Mr. Matthews had changed his name by deed-poll. It was under the name of the Rev. Count Povoleri that he performed temporary clerical service in 1892 and 1893 at Holy Trinity Church, Sloane Street, and there celebrated several marriages. By some extraordinary fatality the Rector of Holy Trinity at that time was the Rev. Robert Eyton, who not long afterwards had to leave his native land to avoid exposure and disgrace. It was he who on February 22nd, 1892, married "the Rev. Count Povoleri di Vicenza to Margaret Florence, daughter of Henry Duncan, Esq., of Toronto."[1] About this time Count Povoleri seems to have discovered that he was the rightful claimant to the Earldom of Landaff, and he has since then styled himself *de jure* Earl of Landaff. After experiences too long to relate, he was for a time, in spite of the difficulty created by his wife and children, reconciled with the Catholic Church, but in 1908 Gerard Gul, Arch-

[1] See *The Times*, February 24th, 1892, but Povoleri is misprinted Sovoleri.

bishop of the Old Catholic (or Jansenist) Church of Utrecht, discovered that he was a suitable person to found and to preside over a branch of this Old Catholic Church for which Great Britain was pining. For this purpose Mr. Mathew[1] was consecrated Bishop by Dr. Gul in 1908. Of the incredible gyrations and somersaults performed by this ecclesiastical acrobat since his consecration it would be impossible to give any connected account. Before three years had elapsed he issued in the name of "the Western Orthodox Catholic Church in Great Britain and Ireland," over which he now professed to preside, a "Declaration of Autonomy and Independence" repudiating all subordination to the Church from which he derived his episcopal orders. Soon afterwards, when he had consecrated a number of Bishops, he induced them to meet together and elect him Archbishop. At one time he has called himself "Regionary Bishop of the Ancient Catholic Church of England"; at another "Bishop of the English or 'Old' Catholic Church"; at another "Archbishop of the Ancient English Catholic Church"; at another "Anglo-Catholic Archbishop of London"; at yet another as "Bishop in England and Ireland of the English Catholic Church"; and again, of "the Catholic Church in England, Latin Uniate Branch," which soon became "the Catholic Church in England, Latin and Orthodox United." Meanwhile Bishop Mathew was trying to negotiate

[1] So he now spelt his name.

a reconciliation with the Holy See through Cardinal Merry del Val, though he was also appealing to the Established Church through the Archbishop of Canterbury and the Bishop of London and to the Orthodox Eastern Church through the Archbishop of Beyrut, seeking in every case for recognition and union, though not, of course, with all at the same time. When he wrote to Roman ecclesiastics he scoffed at the Anglican Church as "Old Mother Damnable," when he addressed himself to Anglican prelates he was loud in his denunciations of the corruptions of Rome. In 1911 he was formally excommunicated by the Holy See. *The Times* published the sentence, and in the report of the unsuccessful action for libel which the Bishop in consequence brought against *The Times* Publishing Company will be found ample materials of a most amusing character for a study of the career of this clerical megalomaniac. More recently, *The Tablet* (January 8th, 1916) printed the following note:

"The Rev. Arnold H. Mathew, whose submission to the Holy See has already been announced, writes to us, with regard to his position, as follows: 'Although the Orders of the Dutch schismatical clergy were, down to 1910, undisputed in Rome, I make no claim to be recognised as a Bishop or to exercise episcopal functions, or to use any episcopal insignia. I desire to conform in everything to whatever may be the commands or wishes of the Holy See. Neither do I intend

or claim even to exercise priestly functions, unless and until, as I earnestly hope, this privilege may be permitted to me. *It is my firm resolve, which nothing will ever alter*, to obey the commands of the Holy Father, whose word I am perfectly willing to await, and I shall do nothing whatever, whether publicly or privately, in any ecclesiastical matters without the permission of Superiors.' "[1]

So wrote Mr. Mathew in January 1916, but on April 19th of the same year he consecrated—most surely without the sanction of the Holy See—a Mr. B. M. Williams to be Bishop of " the Western Uniate Catholic Church." And on July 2nd he bestowed episcopal Orders on a Mr. James McFall, to spread the light of this particular evangel in Ireland.

However little Bishop Mathew may personally be disposed to sympathise with Theosophy, we have an interesting proof of the intimate objective connexion between *his* Old Catholic Church and the Old Catholic Church of the Theosophical Society in a printed letter written (October 10th, 1914) by Mathew himself. At that date the Old Catholic Church was supposed to need another Bishop, and Mathew, communicating to his clergy the results of the voting at the election

[1] It is interesting to note that on August 5th, 1911, Bishop Mathew, on being admitted into the Orthodox Syrian Church, " made oath of fidelity to his Beatitude the Orthodox Patriarch of the Holy Synod of Antioch." See *The Guardian*, April 19th, 1912.

which then took place, states that Reginald Farrer, Rupert Gauntlett, A. W. Henzell, J. McFall, and H. Wormhout each received one vote; J. B. Seaton and J. Bensley each received four votes, J. I. Wedgwood six, and F. S. Willoughby ten. Of the nine names here mentioned, two (Wedgwood and Gauntlett) are now Theosophist Bishops, two others (Seaton and Farrer) are apparently in communion with the same organisation, while F. S. Willoughby, the duly elected, subsequently consecrated the two Bishops just named, fully knowing their tenets to be what they were. Hence, of the 29 votes cast by Bishop Mathew's clergy, 12 were given for various Theosophists, 10 for a sympathiser whom he now describes as an unprincipled scoundrel, and only the remaining 7, at most, for candidates whom with his present knowledge he could possibly approve. Is it too much to say that the Old Catholic Church organised by Bishop Mathew was in point of fact the nursery of the Theosophical episcopate?

In conclusion we venture to express a hope that Dr. Mathew's ambitions may in time be diverted from the thought of fresh ecclesiastical enterprises to triumphs of a less dangerous order in the social world. In an account of a private reception held in Bayswater last May (1918) in honour of the birthday of the Empress Eugénie, we find his Lordship's name associated with those of three foreign Princes and no fewer than

five Princesses. We should not have thought that there were so many Princes and Princesses in all Bayswater. However, in the *Indépendance Belge* for Friday, May 10th, 1918, we read: "Parmi les invités, citons: la Princesse Saliha d'Égypte; le Prince Konitza d'Albanie; la Princesse Paléologue; le Prince Paul Salvator de Pologne; la Princesse Alice Tyan; la Princesse Sophie Duleep Singh; le Prince Ferdinand Tyan; la Princesse Carina Barclay de Tolly; Mgr. l'Archevêque Marquis de Povoleri, Comte de Landaff"; while further down at a respectful distance we come across Bishop Mathew's son and daughter, to wit "Comte de Povoleri, Vicomte Mathew," and "Lady Margherita Mathew." We may doubt whether the Empress Eugénie, herself a devout Catholic, would appreciate the homage of a prelate excommunicated by the Holy See whose chief mission during the last ten years has been to confer Orders on those who are in open revolt against papal authority.

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